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Review.

THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c.: BY JONATHAN EWDARDS.

(Concluded.)

Part V.

We have only room to add the subjoined extracts from Part V. which treats of "what ought to be done for the promotion of revivals;" and to say that the whole work ought to be read by the friends of revivals—especially as we have presented but a small portion of it to the perusal of our readers.

Some extracts were given from Part V. last week; the following will be read with equal interest.

And here, the first thing I shall mention, is *fasting and prayer*. It seems to me, that the circumstances of the present work do loudly call God's people to abound in this; whether they consider the experience God has lately given them of the worth of his presence, and of the blessed effusions of his Spirit, to excite them to pray for the continuance and increase, and greater extent of such blessings; or whether they consider the great encouragement God has lately given them to pray for the outpourings of his Spirit, and the carrying on this work, by the great manifestations he has lately made of the freeness and riches of his grace; and how much there is in what we have seen of the glorious works of God's power and grace, to put us in mind of the yet greater things of this nature, that he has spoken of in his word, and to excite our longings for those things, and hopes of their approach; or whether we consider the great opposition that Satan makes against this work, and the many difficulties with which it is clogged, and the distressing circumstances that some parts of God's church in this land are under at this day, on one account and another.

So it is God's will, through his wonderful grace, that the prayers of his saints should be one great and principal means of carrying on the designs of Christ's kingdom in the world. When God has something very great to accomplish for his church, it is his will that there should precede it, the extraordinary prayers of his people; as is manifested by *Ezek.* xxxvi. 37. "I will yet for this be inquired of, by the house of Israel, to do it for them;" together with the context. And it is revealed, that when God is about to accomplish great things for his church, he will begin by remarkably pouring out the spirit of grace and supplication, *Zech.* xii. 10. If we are not to expect that the devil should go out of a particular person, that is under a bodily possession, without extraordinary prayer, *or prayer and fasting;* how much less should we expect to have him cast out of the land, and the world, without it.

I should think the people of God in this land, at such a time as this is, would be in the way of their duty to do three times so much at fasting and prayer as they do; not only, nor principally, for the pouring out of the Spirit on those towns or places where they belong; but that God would appear for his church, and in mercy to miserable men, to carry on his work in the land, and in the world of mankind, and to fulfil the things that he has spoken of in his word, that his church has been so long wishing, and hoping, and waiting for. *They that make mention of the Lord*, at this day, ought not *to keep silence*, and should *give God no rest, till he establish, and till he make Jerusalem a praise in the earth*, agreeably to *Isa.* lxii. 6, 7. Before the first great outpouring of the Spirit of God on the Christian church, which began at Jerusalem, the church of God gave themselves to incessant prayer, *Acts* i. 13, 14. There is a time spoken of, wherein God will remarkably and wonderfully appear for the deliverance of his church from all her enemies, and when he will *avenge his own elect:* And Christ reveals that this will be in answer to their incessant prayers, or *crying day and night*, *Luke* xvii 7. In Israel, the day of atonement, which was their great day of fasting and prayer, preceded and made way for the glorious and joyful feast of tabernacles. When Christ is mystically born into the world, to rule over all nations, it is represented in *Rev.* xii. as being in consequence of the church's "crying, and travailing in birth, and being pained to be delivered." One thing here intended, doubtless is her crying and agonizing in prayer.

There is no way that Christians in a private capacity can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer. By this, even women, children, and servants, may have a public influence. Let persons be never so weak, and never so mean, and under never so poor advantages to do much for Christ and the souls of men otherwise; yet, if they have much of the spirit of grace and supplication, in this way they may have power with him who is infinite in power, and has the government of the whole world: And so a poor man in his cottage may have a blessed influence all over the world. God is, if I may so say, at the command of the prayer of faith; and in this respect is, as it were, under the power of his people; *as princes, they have power with God, and prevail.* Though they may be private persons, their prayers are put up in the name of a Mediator, that is a public person, being the head of the whole church, and Lord of the universe: and if they have a great sense of the importance of eternal things, and concern for the precious souls of men, yet they need not regret it, that they are not preachers; they may go in their earnestness and agonies of soul, and pour out their souls before one that is able to do all things; before him they may speak freely as ministers; they have a great High Priest, through whom they may come boldly at all times, and may vent themselves before a prayer-hearing Father, without any restraint.

In days of fasting and prayer, wherein the whole church or congregation is concerned, if the whole day, besides what is spent in our families, was not spent in the meeting-house, but part of it in particular praying companies or societies, it would have a tendency to animate and engage devotion, more than if the whole day were spent in public, where the people are no way active themselves in the worship, any otherwise than as they join with the minister.

I have often thought it would be a thing very desirable, and very likely to be followed with a great blessing, if there could be some contrivance that there should be an agreement of all God's people in America, that are well affected to this work, to keep a day of fasting and prayer to God.

One thing more I would mention concerning fasting and prayer, wherein I think there has been a neglect in ministers; and that is, that although they recommend and much insist on the duty of secret prayer, in their preaching, so little is said about secret fasting. It is a duty recommended by our Saviour to his followers, just in like manner as secret prayer is; as may be seen by comparing ver. 5, 6. of *Matt.* vi. with ver. 16, 17, 18. Though I do not suppose that secret fasting is to be practised in a stated manner and steady course, as secret prayer, yet it seems to me it is a duty that all professing Christians should practise, and frequently practise. There are many occasions, of both a spiritual and temporal nature, that do properly require it; and there are many particular mercies that we desire for ourselves or friends, that it would be proper, in this manner, to seek of God.

After saying that the ordinance of the Lord's Supper should be administered more frequently than usual in times of revival, and giving his reasons in detail for this opinion, he proceeds as follows:

But another thing I would mention, which it is of much greater importance that we should attend to; and that is the duty that is incumbent upon God's people at this day to take heed, that while they abound in external duties of devotion, such as praying, hearing, singing, and attending religious meetings, there be a proportionable care to abound in moral duties, such as acts of righteousness, truth, meekness, forgiveness, and love towards our neighbor; which are of much greater importance in the sight of God, than all the externals of his worship, which our Saviour was particularly careful that men should be well aware of. *Matt.* iv. 13, "But go ye, and learn what that meaneth, I will have mercy and not sacrifice." And chap. xii. 7, "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."

Tho internal acts and principles of the worship of the heart, in the love and fear of God, trust in God, and resignation to God, &c. are the most essential and important of all duties of religion whatsoever; for therein consists the essence of all religion. But of this inward religion, there are two sorts of external manifestations or expressions. The one sort are outward acts of worship, such as meeting in religious assemblies, attending sacraments, and other outward institutions, and honoring God with gestures, such as bowing, or kneeling before him, or with words, in speaking honorably of him, in prayer, praise, or religious conference. And the other sort, are the expressions of our love to God, by obeying his moral commands of self-denial, righteousness, meekness, and Christian love, in our behavior among men. And the latter are of vastly the greatest importance in the Christian life. God makes little account of the former in comparison of them. They are abundantly more insisted on by the prophets, in the old testament, and Christ and his apostles in the new. When these two kinds of duties are spoken of together, the latter are evermore greatly preferred; as in *Isa.* i. 12—18, and *Amos* v. 21. &c. and *Mic.* vi. 7, 8. and *Isa.* lvii. 5, 6. 7. and *Zech.* vii. ten first verses, and *Jer.* ii. seven first verses, and *Matt.* xv. 3. &c. Often, when the times were very corrupt in Israel, the people abounded in the former kind of duties, but were at such times always notoriously deficient in the latter, as the prophets complain, *Isa.* lvii. four first verses, *Jer.* vi. 13. compared with ver. 20. Hypocrites and self righteous persons do much more commonly abound in the former kind of duties, than the latter; as Christ remarks of the Pharisees, *Matt.* xvii. 14, 25, 34. When the scripture directs us to *shew our faith by our works*, it is principally the latter sort that are intended; as appears by *Jam.* ii. from v. 8, to the end, and 1 *John* ii. 3, 7, 8, 9, 10, 11. And we are to be judged at the last day, especially by these latter sort of works; as is evident by the account we have of the day of judgment in *Matt.* xxv.

EXTRACT FROM THOMAS A KEMPIS.

The voice of the Beloved.

As I willingly offered up myself unto God my Father for thy sins, my hands being stretched forth on the cross, so that nothing remained in Me that was not wholly turned into a sacrifice for appeasing the Divine Majesty:

So oughtest thou also to offer up thyself willingly unto me every day as a pure and holy oblation, with all thy might and affection, in as hearty a manner as thou canst.

What do I require of thee more than that thou entirely resign thyself unto Me?

Whatsoever thou givest besides thyself, is of no account in my sight; for I seek not thy gifts, but thyself.

2. As it would not suffice thee to have all things beside Me; so neither can it please Me, whatsoever thou givest, if thou offerest not thyself.

Offer up thyself unto Me, and give thyself wholly to God, and thy offering shall be accepted.

Behold I have offered up myself wholly unto my Father for thee, that I might be wholly thine, and thou remain mine.

But if thou do'st not offer thyself up freely unto my will, thy oblation is not entire, neither will the union between us be perfect.

Therefore a free offering up of thyself into the hands of God, ought to go before all thy actions, if thou wilt obtain freedom and grace.

For this cause so few become inwardly free, because they cannot wholly deny themselves.

My saying is unalterable,—unless a man forsake all, he cannot be my disciple.

Therefore, if thou desirest to be my disciple, offer thyself unto Me with thy whole affections.

The voice of the Disciple.

Thine, O, Lord, are all things that are in Heaven and in Earth.

I desire to offer up myself unto thee, as a free oblation and to remain always thine.

O Lord in the simplicity of my heart I offer myself unto thee this day, for a sacrifice of perpetual praise, to be thy servant forever.

2. I offer unto thee, O Lord, all my sins and offences, which I have committed before thee and thy holy angels, from the day wherein I first could sin, to this hour, upon thy merciful altar.

Consume and burn them all with the fire of thy love, and wash out all the stains of my sins.

O cleanse my concience from all offences, and restore me again to thy grace, which I lost by sin, fully forgiving me all my offences, and receiving me mercifully to the kiss of peace!

3. What can I do for my sins, but humbly confess and bewail them, and incessantly intreat thy favor?

I beseech thee, hear me graciously, when I stand before thee, O my God?

All my sins are very displeasing to me. I will never commit them any more; but I bewail and will bewail them as long as I live, and am purposed to repent, and according to the utmost of my power to please thee.

Forgive me, O God, forgive me my sins, for thy holy name sake.

Save my soul which thou hast redeemed with thy precious blood.

Behold, I commit myself to thy mercy, I resign myself over into thy hands.

Do with me according to thy goodness, not according to my wickedness and iniquity.

4. I offer up also unto thee all that is good in Me, although it be a very little and imperfect, that thou mayest amend and sanctify it.

That thou mayes make it grateful and acceptable unto thee, and perfect it more and more.

NO DEVIL.

Mr Editor.—It is confidently asserted by some, who profess to be adepts in theology, that there is no devil, or evil spirit separate from man. Now, I dissent from the opinion of these men, for the following reasons:

1st. We read of this arch deceiver, under the title of the serpent, before man had sinned, and he, a separate being, communed with the woman, and instigated the daring revolt.

2dly. We read of his temptations to Christ, in whom there was no guile; and who knew no sin. If I should admit the idea, that there is no evil spirit, distinct from the corrupt propensities of man, I should be entirely unable to account for the temptation of Christ.

3dly. If there be no such spirit separate from man, then, I see not why the conclusion is not fair, that there is a spirit in wicked men, which constitutes their character, and which is discribed in Scripture by the terms, serpent, abaddon, apollyon or destroyer, angel of the bottomless pit, prince of darkness, prince of this world, a roaring lion, an adversary, sinner from the beginning, beelzebub, accuser of the brethren, belial, deceiver, dragon, liar, leviathan, lucifer, murderer, satan, tormentor, and the like.

The Scriptures are unmeaning in giving us this long catalogue, unless there is a malicious spirit in the world, who by his hateful character is entitled to these opprobrious names; and we are forced to the conclusion, that such is the personal character of wicked men, or that there is a separate spirit of this description, who is busily engaged in tempting them to sin. By denying the separate existence and influence of Satan, I can see no object gained, except to brand the ungodly with a long train of the most odious epithets, which the Scriptures apply to a foreign influence.

[*Vermont Chron.*

From the Philadelphian.

REVIVALS OF RELIGION.

Every man, Christian or no Christian, would be thought "a friend to Revivals of Religion."

But the meaning of this term is very differently understood; so that I know not whether a man is a holy man of God—a cold formalist, or a downright infidel—by the declaration that he is a friend to a Revival of Religion.

One means by it the mighty outpouring of the Holy Spirit—under whose influence Christians as a community are awakened to more fervent love to each other—to sinners, and to Christ the Lord of all—in which they are awakened to feel that their unregenerate neighbors are all in the way which leads down to eternal ruin—which prompts them to warn, exhort and intreat them immediately to repent and turn to God. Sinners finding that Christians act as though they *felt* and *believed at* HEART the things they would impress upon them, are alarmed—they begin to feel that they are indeed sinners—they find alarm and terror prevading the soul, and guilt pressed upon the conscience, and flying to every nook and corner of self-righteousness, and finding no relief, they come to the solemn purpose—Oh, awful, solemn, interesting moment—and throw themselves at the foot of the cross of Jesus, and accept him as their Redeemer. The 'robe' of a Saviour's righteousness is 'put upon them'—and now a 'new song is in their mouth'—rejoicing in the Lord, they, too, in turn, say "come and see." Oh, yes, the Lord is gracious—"turn ye, turn ye, for why will ye die—my father, my mother, my sister, my friend, Oh, fly to Jesus."

Now the *cold formalist*, and the infidel, who before were perhaps at variance on points of speculation—are heard, like Herod and Pilate, to cry *enthusiasm, fanaticism*, madness, this is turning the world upside down. Yes, these "friends to revivals" have now become friends to oppose revivals—such things were never allowed of in the churches of —— and ——, and must be wrong.

Well, Mr. Editor, let them say so, but I rejoice that the spirit of the Lord is lifting the standard of Christ, and that revivals are multiplying throughout the land. Yes, and though formalists and infidels join heart and hand, the spirit shall spread till the heaven born influence shall illumine the the darkest corner of this dark revolting world.

DUTY.

THE PRESENCE OF GOD.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boasts that he resides amongst your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The Emperor consented. The Rabbi took him in the open air at noonday, and bid him look at the sun in its meridian splendour. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"—*Hebrew Tales.*

MENTAL CONFLICT AND TRIUMPH OF A PIOUS FEMALE.

A work, which must prove remarkably interesting to the religious public, has just appeared from the press of Messrs. Crocker & Brewster, entitled, "Memoirs of the late Mrs. SUSAN HUNTINGTON, of Boston, Mass. consisting principally of extracts from her journal and letters, &c. by Rev. B. B. WISNER, Pastor of the Old South Church." It gives the most unequivocal evidence of ardent piety, and of an intellect of a superior order. The following is an extract from her journal, written several months after the death of her husband, Rev. JOSHUA HUNTINGTON, formerly Pastor of the Old South Church, Boston. [*Ch. Watch.*

"I have long intended, for the sake of my children, to describe some of the exercises of my mind at the time of my blessed husband's sickness and death; but have not before felt able to do so.

The last part of my stay at Bridgewater, I experienced, at times, a peculiar flagging of my animal spirits, and a sense of horror which can never be described. There was no particular cause for this that I am aware of. On Saturday, August 28, 1819, I heard that Mr. Huntington had stopped at Groton, fatigued; and was not much alarmed, supposing that he did not come into Boston so late in the week, to avoid the labour of preaching immediately after so long and fatiguing a journey; and, overruled by the solicitations of my friends, and the consideration of the yellow fever being in Boston, I remained at Bridgewater until Wednesday. On Tuesday, I sat watching at my window, to see the well known chaise, the sound of which, on similar occasions, had always delighted me. Towards evening I expected the stage, and possibly, my husband in it. The stage appeared. Instead of my husband, the driver threw me out a letter. It struck a pang to my heart. When I had opened it, through the mistaken kindness of my friends, I was still informed that "he was fatigued." Distracted with apprehension and suspense, I waited for morning; and, at nine o'clock, left Bridgewater in the stage, with a heart tortured with apprehensions, alas! soon and certainly realized. During my ride home, this passage of Scripture was upon my mind, and comforted me, "All things work together for good to them that love God." I was feeble, but wished to go to Groton that night. Mr. —— assured me, however, that Mr. Huntington was not very sick.—He had seen him on Monday. Miss —— was with me. Mr. ——'s assurance of my precious husband's being only slightly feverish, had, in a great measure, lulled my fears.

On Thursday morning I set out in a chaise, accompanied by a friend, for Groton. During the ride, the first answer of the Assembly's Catechism was strongly impressed upon my mind, "Man's chief end is to glorify God and enjoy him forever." I felt that, for the last twelve years, I had, in a great degree, misunderstood the great object for which I was made; that, if not my chief, a very high end with me had been, to be happy in my husband, and make him happy in me. I felt that the highest happiness of a rational mind ought to arise, from answering the purpose for which God made it; and therefore that I ought to be happy in glorifying God, not in enjoying myself.

We reached the public house in Groton. I inquired if they knew how Mr. Huntington of Boston was. The answer was, "Very sick indeed: the doctor has been there all day; he is a very sick man." My limbs would scarcely support me to the house. Upon our arrival there, we went into the parlour alone. The first object that met my eye, was the hat of the blessed sufferer above stairs. It struck me with fearfulness and trembling, as the herald of death. I asked for the physician; and in reply to my agonized interrogation, "Is there no hope?" he said, "Mr. Huntington is very sick. I should have some hope, were it not that all fevers this summer have been unusually fatal." The overwhelming agonies of that moment can never be described. The language of my heart was, 'O that God would redeem his life with mine!' The doctor told me I must compose myself, as, to see me agitated might destroy the object of my solicitude.

Mr. Huntington was apprised, by the physician, of my arrival. There was an increase of ten to the number of his pulse upon this intelligence. When I entered the room in which he lay, he was gasping for breath; but his countenance glowed with an expression of tenderness I shall never forget, as he threw open his arms, exclaiming, "My dear wife!" and clasped me, for some moments, to his bosom. I said, with perfect composure, "My blessed husband, I have come at last." He replied, "Yes, and it is an infinite mercy to me." I told him, all I regretted was, that I could not get to him sooner. He said, with a tender consideration for my health, which he always valued more than his own, "I am glad you could not; in your present circumstances, it might have been too much for you."

From that time, owing to the insidious nature of his disease, I had considerable hope. I had seen him. I was with him. He was as sensible of my love, and of my attentions, as ever; and I could not realize the stroke which was impending. Never shall I remember, without gratitude, the goodness of God in giving me that last week of sweet, though sorrowful, intercourse with my beloved husband.

The days and nights of solicitude drew near a fatal close. I could not think of his death. At that prospect, nature revolted. I felt as if it would be comparatively easy to die for him. But the day before his death, when all spoke encouragement, I felt that we must part. In the bitterness of my soul, I went into the garret. It was the only place I could have without interruption. Never shall I forget that hour.—Whether in the body or out I could scarcely tell. I DREW NEAR TO GOD. Such a view of the reality and nearness of eternal things, I had never had. It seemed as if I was somewhere with God. I cast my eyes back on this life; it seemed a speck. I felt that God was my God, and my husband's God; that this was enough; that it was a mere point of difference, whether he should go to heaven first or I, seeing we should both go so soon. My mind was filled with satisfaction with the government of God. "Be ye followers of them who through faith and patience inherit the promises," seemed to be the exhortation given me upon coming back to this world.—I do not mean that there were any bodily or sensible appearances. But I seemed carried away in spirit. I pleaded for myself and children, travelling through this distant country. It seemed as if I gave them, myself, and my husband, up, entirely. And it was made sure to me, that God would do what was best for us.

From that time, though nature would have her struggles, I felt that God had an infinite right to do what he pleased with his own; that he loved my husband better than

I did ; that if He saw him ripe for his rest, I had no objections to make. All the night he was exercised with expiring sufferings, and God was pouring into my soul one truth and promise of the gospel after another. I felt it sweet for him to govern. There was a solemn tranquility filled the chamber of death. It was an hour of extremity to one whom Jesus loved. I felt that He was there, that angels were there, that every agony was sweetened and mitigated by ONE, in whose sight the death of his saints is precious. I felt as if I had gone with the departing spirit to the very utmost boundary of this land of mortals, and as if it would be easier to drop the body which confined my soul in its approach toward heaven, than retrace all the way I had gone. When the intelligence was brought me that the conflict was over, it was good news ; I kissed the clay, as pleasantly as I ever did when it was animated by the now departed spirit. I was glad he had got safely home, and that all the steps of his departure were so gently ordered,

It would be in vain for me to attempt a description of my feelings the next morning. I had never seen such a sun rise before. It beheld me alone. Were I the only created being in the universe, I could not, perhaps, have felt very differently. I went into the chamber in which he died.—There, on the pillow, was the print of his head. The bed of death was just as when it resigned forever, the body of him who was all the world to me. His portmanteau, comb, brush, &c. lay in sight. God wonderfully supported me.

But why do I dwell on a description, which, even now, is almost too much for me? How did God sustain a creature who was weakness itself! How mercifully he has carried me through all my successive trials! Truly it was the Lord's doing; and it is marvellous in my eyes.

SLAVERY AMONG THE HEBREWS.

Some of our Legislators have attempted to prove the *justice* of Negro Slavery from the Bible! but they ought to have known that,

I. Servitude in Judea was always *voluntary*, or else only inflicted as a *judicial punishment*: That it was in either case only temporary, and was in every case cancelled by gross ill usage. (Deut. xx. 1 4.)

II. That the state of servitude implied no personal degradation; but the servants and freemen equally formed one social body —the members of which were continually interchanging.

III. The acquisition of slaves by any other means than by voluntary choice or judicial sentence was punished as man stealing, by death ; and this law applied equally to the man who stole a Hebrew or a stranger. 'If a man be found stealing any of his brethren of the children of Israel, and maketh merchandize of them or him, or selleth him, then that thief shall die ; and thou shalt put away evil from amongst you :' (Deut. xx. iv. 7.) and again, 'He that stealeth a man, (i. e. *any man*, Hebrew or Foreigner,) and selleth him, or if he be found in his hand, he shall surely be put to death.' Paul, an Apostle of the new dispensation, includes manstealing in the catalogue of the most hideous and abominable crimes which can brutalize human nature. (1 Tim. 1. 9, 10.)

IV. All slavery among the Jews was temporary. The longest period slavery could be imposed on a Hebrew, was six years. (Deut. xv. 22—28. Exod. xxi. 2. Lev. xxv. 1—6.) At the expiration of that time, the master was not only to send out the slave free, but he was not to send him away empty, but to furnish him liberally from his flock, his floor, and his wine press. (Deut. xv. 12. 14.) And if the slave was married when he entered his master's service, he went out with his wife and children. (Exod. xxx. 1-3.)

V. The religious privileges of masters & slaves were equal.

VI. It is perfectly plain from the whole tenor of Scripture, that the condition of a purchased servant was never considered as in any respect a dishonorable one. Had it been so, could Joseph, not only a purchased, but a *foreign* purchased slave, have been exalted to be Viceroy over all Egypt? In like manner we find Daniel, likewise a slave, exalted to the rank of Chief Minister of State in the Court of Darius. Similar instances were common.

VII. In what respect then, was *Hebrew bondage* for a *few years*, analogous with *hereditary Negro Slavery?—Phil. Gaz.*

ANECDOTE.

Extract from the N. Y. Sunday School Union Report.

"Your Committee will be indulged in stating one other fact, which occurred in a Sabbath School in a neighboring town. "Two girls had become the subjects of God's grace, and conversed with some of the boys on the subject of religion, and told them that "they did not see why they (the boys) could not be Christians as well as themselves, and hoped God would not leave them." This affected one of the boys whose name was J. He was quite uneasy, and when the school was out, he went home with the girls and requested them to pray for him, that God would give him a new heart also. They all went into a room and knelt down together, and one of the girls prayed: his convictions were deepened, and the next day he went with the girls to pray with them again; and the third day J. thinks his sins were forgiven him. His father was an Universalist, and when S. came into the house his father was conversing on the subject, and remarked, "All men would have religion in the Lord's time." J. was now prepared to plead for his Saviour. "Father," said he, "don't you believe the Bible that says, '*now* is the accepted time,' '*to-day* if you will hear his voice,' &c" He persuaded his father to try the Lord and see if he did not tell the truth; he begged his father to kneel down and he would pray for him; his father was quite deaf. J. crept close by his father's ear and prayed in a most fervent manner that God would have mercy on his dear father. His prayer was heard, and his father is now, it is believed, an humble disciple of Jesus. The girls pray, the little boy is hopefully converted—behold he prays. His father is 'born again,' and 'behold he prayeth.'

Religious Intelligence.

SANDWICH ISLANDS.

The following extracts are derived from the Missionary Herald for June.

Under date of Sunday April 17, 1825, Mr. Richards gives the following.

Dialogue between a chief and several natives.

The whole district of Kanapele is now in Lahaina, for the purpose of thatching a new church. After the morning meeting, I heard some of the people hewing sticks. I mentioned it to Ti, a chief who was sitting in the house, and requested him to go out and speak to them. He went, and after being gone some time, returned to give me an account of what had passed.

I will give you the dialogue which had passed between him and the people, as nearly as I can recollect.

Ti. What sticks are these that you are hewing?

Peo. They are sticks for the church.

Ti. Is not that a sacred house?

Peo. We do not know. It is a praying house for the foreigner.

Ti. No, that house is not for the foreigner. It is for Jehovah. It is sacred to the God of heaven, who, when he made the world, did not work on the Sabbath.—These sticks, you say, are for that house ; but if you hew them on this day, to-morrow our teacher will come and burn them all with fire ; for he says that sticks prepared on the Sabbath, shall not be put in the house of God.

Peo. We are ignorant. We have never learned any thing of the new system. We greatly desire to learn.

Ti. Well, I will tell you. In six days, God made Hawaii, Maui, Morokai, Ranai, Oahu, Tauai, the sea, the trees, and every thing ; but on the seventh day, he did not work at all. Let us work on six days, and get our food and tapa, and wood for our houses ; but let us do nothing on this sacred day of God.

I will now tell you about our great, our good, and new God. Give me your ears that you may hear. He is not like our old gods ; no, not at all like them. Jehovah made the *pele*. He made the owl. He made the shark. He made the lizard, and all our gods. He loves all his creatures, and he has sent his Son into the world to save them. This we never knew, till our foreign teachers came and told us. Now I say to you, like John the Baptist, *Prepare ye the way of the Lord, and make a straight path for him.* God sent John the Baptist to preach in the wilderness ; but the chief was angry, and cut his head off. Then God sent his Son, but they killed him too. They pierced his side, and his blood run out, and that is the thing to wash away our sins. Yes, they killed the great and good Saviour, and laid his body in a tomb. But listen, they could not keep it there. He was the God of the whole world ; he is our Lord and our Saviour. Repent of your sins, and cast off your wickedness ; lean upon him, and walk with him ; wash in his holy blood, and mind his good sayings, and he will save your souls.

Peo. What! if we mind his word, shall we never die?

Ti. Yes, we shall die ; but when we die, what then becomes of us?

Peo. We are thrown into the ground, and covered up, and rot away to dust again.

Ti. Yes, our bodies die, and return to dust ; but our souls live ; and if we mind the good word of God, we shall go up on high, to dwell with Jesus Christ ; and by and by our old rotten bodies go up to join our souls ; and we shall there rejoice above the dwellings of the stars. But those who disregard the word of God, and mind not the Sabbath day, their souls and bodies go down below the earth, and have their dwelling place in everlasting fires.

Upon this, one of the people, using the most expressive gestures, and exhibiting every appearance of agony, exclaimed :

"What words! my heart cringes within me as I hear them! How shall we ignorant men gain a knowledge of them, like you here in Lahaina?"

Ti. Stop your work, and go to the house of prayer, and hear the word of our teacher. He has told us, and he will tell you. He has forsaken his friends, and come across the ocean on purpose to tell us. Go, all of you, and listen to him.

Another then exclaimed, "O what glorious news our foreign teacher has brought us!" Another said, "My heart is full ; it bursts with joy. I will go. These ears shall hear."

As the chief was speaking of the conversation, he said, "I think my words went into their ears, then turned and went down their throat, entered the heart, and there stuck fast ; otherwise their hearts would not have cringed and burned." As he was coming away, one man called after him, saying, "If we turn to the palapala, shall we not all die by the *pule ana ana?*" He answered, "No ; for our God is all powerful, and none of those who learn the palapala can be injured." Another said, "Will not the *poison god* kill us?" He answered, "No ; he has no power. Jehovah will not permit him to hurt any good people."

The effect produced by this conversation was, that all the people were at meeting in the afternoon, and were among my most attentive hearers.

Mr. R. gives the following description of the scenes that followed the landing of Lord Byron with the remains of the late King and Queen.

At five o'clock, the vessel was becalmed about six miles from shore. I soon perceived that a boat was lowered, and filled with men. The people being still quiet, and suspecting nothing, I walked along the beach to ascertain who was on board the boat ; but had not reached the landing, when I heard a cry from a canoe that approached the shore, "It is Boki ; it is Boki." Hoapiri beckoned me to follow him.

As I walked along, the princess caught my arm, saying, "Stay by me." Hoapiri took his seat in a chair upon the beach. I stood at his left hand, with the princess leaning on my side. Thousands collected around, some of whom began to wail. As the company approached, a passage was opened for them into the centre of the circle. The wailing increased, though it was not considerable until the company arrived within about four yards, when Hoapiri rose from his chair, threw back his head, and with a roar which scarcely resembled the human voice, he spread out his arms to receive his daughter. In an instant, all the chiefs present, except the one which leaned on my side, & all the thousands around, set up a screaming, which drowned the roaring of the ocean, and thus summoned to the scene of grief those who till now had not heard the alarm.

The princess, in utter neglect of all their ancient forms, sprang forward, and, with a delicacy that would not have disgraced a Charlotte, threw herself into the arms of Tuini, and the latter dropped into the sand, while tears of the little girl were falling on her breast. At this instant, Hoapiri fell on the ground, literally plunged his whole face in the dirt at Boki's feet, and thus gave the signal to all the old veterans of barbarism, who instantly followed his example, and for several minutes scoured their sable faces in the sand.

Boki, and his company were far more calm than the rest, and could scarcely be said to wail.

After a few minutes, I said to Nahienaena, it would be well to thank Jehovah for this meeting. She immediately spoke to Boki and Tuini. They appeared pleased, and immediately reached me their hands.—Boki said, "Where shall we pray?" This was the first word that was spoken by any of the company. Hoping that it might stop the confusion and noise which now prevailed, I proposed to remove to a neighbouring yard. They approved, and as we began to move, the wailing in a good measure ceased. Several minutes elapsed before the mats were spread, during which time messages were despatched to the Blonde, which was now furling her sails.

When the mats were spread, Boki said to me in a very pleasant manner, "All is now ready—it is highly proper for us to pray and praise Jehovah." I made a few remarks on the Providence of God in this interesting meeting, and then prayed. During the prayer, there was no noise except at a distance, and the wailing did not again become general After prayer, I conversed a while with Boki and Tuini.

After tea, Mrs. R. and myself called on them together. Boki had just finished a letter to Karaimoku, giving information of his arrival at Lahaina, and requesting, that when he should reach Oahu, all wailing and irregularity should be forbidden. To-morrow the chiefs themselves will sail together, on board the frigate. Our fears are all now ended respecting the influence of the visit of Boki, and the rest, to England.

(*To be continued.*)

UNITED DOMESTIC MISSIONARY SOCIETY.

EXTRACTS FROM THE FOURTH REPORT.

"The Committee have extended aid during the last year, to 148 churches and congregations, and that these congregations have been statedly supplied, in whole or in part, by 127 missionaries. The committee have thus made provision for the entire support of 27 years and 9 months of missionary labour, and by this have secured to the congregations aided 115 years 11 months of parochial or ministerial service.

"Of the missionaries, 100 have been employed in the State of New York, 1 in Vermont, 1 in New Jersey, 7 in Pennsylvania, 1 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East Florida, and 1 in Lower Canada.

"To assist the churches to which they minister in the support of these missionaries, the committee have paid out, since the last anniversary, including the expenses of their office, and of the agencies which they have employed, the sum of $10,156.

"From the Treasurer's account it appears that the receipts of the last year have amounted to $11,804, and that there is now in the treasury $1,647.

"More than the sum at this time in the hands of the treasurer, is now due for missionary services which have been already performed ; and besides this, the committee are now under pledges for the support of missionaries whose labours are yet to be discharged, to the amount of about $7,000, which they are bound to pay as it shall become due in the successive months of the coming year. 'This obligation,' they say, 'we have assumed in the fear of God, and we hesitate not to believe that His blessing on the liberality of the churches will enable us to discharge it, and that the spirit of the Christian community will sustain us under still greater repsonsibilities. We are strengthened and confirmed in this belief by our experience of the Divine blessing hitherto. We do not believe that the Keeper of Israel will forsake to-morrow the cause which he loves and prospers to-day. After the example of Paul we reason thus :—*The Lord hath supplied, he doth supply, and we trust in him that he will supply all our reasonable demands upon his people in this labour of love.*'

"The Committee state here that they entertain a high sense of the important services rendered to the Society by their Treasurer, P. Hawes, Esq. ; who, though the embarrassments of the Treasury have compelled him frequently during the year to advance several hundred dollars to answer current demands, has performed with great faithfulness the duties of his office, and entirely without charge to the Society.

"The amount of good which has been effected by this Society, the last year, an angel could not calculate. We believe it to be great in proportion to the means expended, beyond a parallel in any other system of benevolent effort in our country. We shall not be suspected by this remark of a disposition to depreciate the importance of other benevolent Societies. The work of Education, of Foreign Missions, of distributing Bibles and Tracts, necessarily incurs greater expense, and we rejoice in the patronage which these several enterprises have received from American Christians. We venerate the zeal which carries them forward. Our design is simply to remind our friends that the work of Domestic Missions, while it is equally important with any other object of public charity now before the churches, is the least expensive, *with the exception of the system of Sabbath School instruction*, in comparison with the greatness of its results.

"This Committee during the last year with an expenditure of about $10,000, have brought the blessings of a stated and permanent ministry, within the reach probably of not less than 80,000 or 90,000 souls, who, without our aid, must have remained comparatively destitute. And the labours of our missionaries have not been without some visible effect. Under God they have saved souls from death & turned many to righteousness. Several of our stations have been blessed with special revivals of religion. The result of these, has been the ingathering of tens and twenties and fifties, who we trust will never cease to recognise the Society as the instrument of salvation. Besides these showers of mercy, the blessing of God has distilled like the dew, upon very many of our congregations. There is scarcely a missionary of the Society who has not been able to report at the close of his 12 months, the hopeful conversion of at least *one sinner*. These, in the aggregate, amount to several hundreds, whose peace has been made with God, during the past year thro' the instrumentality of this Society.

"But the good effect is very inadequately told by these numerical calculations. The less palpable, but more general influence of our missionaries, upon the communities, in the midst of which they have held forth the word of life and administered the ordinances of Christ, has put in operation a multitude of moral causes, which, in their progressive results, cannot fail signally to promote the political and moral health of the nation. The institutions of Christianity established and perpetuated in one hundred and forty-eight townships, villages, and parishes, embraced in fifty-five counties, and ten states and territories of the Union, must exert a powerful agency in the improvement of our national character. In bearing our part, therefore, in support of these heralds of life, we are doing the work of patriotism no less than that of christianity ; and the friends of civil liberty may unite with all Christians, and with the angels of mercy in blessing God for the agency of this Society.

"The government of the United States is practically a government of opinion, and the representation of the people, both in our National and State Legislatures, is becoming every year more and more literal and perfect. The voice of each individual subject, and of each district represented, is every year more distinctly heard and more implicitly obeyed in all our legislative bodies. If, therefore, we would guard the administration of our government from abuse, and our political institutions from ruin, we must purify the 12,000,000 sources of political power and public influence, which are to be found in the sentiments and manners of the individuals who compose the nation—'This, we believe, can be done in no other way so effectually as by the permanent establishment of Christian ordinances. All history assures us that the strongest guarantee of the intelligence, the political security, and social morality of any people is to be found in the stated and faithful preaching of the doctrines of God."

FROM THE VISITANT.

SUNDAY SCHOOLS IN CAYUGA COUNTY.

"*Auburn, 30th May*, 1826.

"The Board of Managers of the Sabbath School Union for this County, have employed two Agents the term of four weeks. Their success has been the organization of 12 auxiliary societies and 14 new schools. There are 18 towns in the county. In these towns there are already organized, 31 schools, and encouraging prospects, that 9 or 10 more will be organized soon. Our Board have taken hold of the subject with spirit and zeal. And it is an interesting fact, that in almost all the towns, all denominations of Christians have come to the resolution, to make one united persevering effort to advance this great and good cause.—And we have good reason to hope that an impulse has been given to the cause of Sabbath Schools in this county, that will be felt when we are dead. The object of the Board, as stated in the last report of your agent, is, to establish a school in every school district in the county, and they will probably effect their object in two or three years. Yours, &c."

WESTMORELAND.—*From the same.*

The examination of the Westmoreland Sabbath School took place on the 28th of May, before a numerous and attentive audience. The teachers were examined with their respective classes; and at the close of the exercises a contribution was taken up for the benefit of the library.

Comparing the present state of this interesting school, with its situation two years ago, we are constrained to exclaim in the language of inspiration, "What hath God wrought?" Then its numbers were few, and not one of the pupils had given his heart to his heavenly Father. The few pious individuals connected with the institution, were cherishing the idea, that the immediate conversion of the children could not be expected;—that nothing could be done for them, but diligently to sow the good seed, in the hope that it might take root, and at some future period bear fruit to eternal life. But during the last year they have seen the error of this sentiment, and have felt that the object of their exertions was not effected until their pupils were actually numbered in the fold of Christ. The Superintendents and the pious teachers have therefore besought the Lord that he would appear for their immediate salvation. Their cry, it is believed, has reached unto the heavens, and entered the ear of Him who delighteth in the importunity of his children. His Spirit was distilled in mild effusions, even as the "dew of Hermon," and a goodly number, both of teachers and scholars, have begun to learn the song, "Unto Him that loved us, and washed us from our sins in his own blood."

There are now in the school about 170 scholars, of all ages, from the little child to the youth of twenty. It may perhaps be proper to mention, that the present revival in Westmoreland commenced in this school, from which the work spread into various parts of the town. May the Father of mercies continue his smiles upon this institution, until every soul connected with it, shall belong to the family of our blessed Lord!

A SPECTATOR.

EPISCOPAL STATE CONVENTIONS.

The convention of Pennsylvania met last week. The convention of Virginia and North Carolina, were respectively to meet on Thursday of the current week. The convention of Maryland meets on Wednesday next, at Baltimore, and that of New-Jersey on the 31st of this month at Salem. On the third of June the convention of Delaware will meet at Dover. Rhode Island convention meets on the 6th,—those of Connecticut and Ohio on the 7th,—that of Massachusetts on the 21st, and that of Vermont on the 28th of the same month.

[*Ch. Reg.*

Evangelical Tract Society.—This society held its annual meeting, at the meeting house of Mr. Sharp, in Boston, on the 30th ult. It has become auxiliary to the American Tract Society.

Episcopal Mission to South America.—At the recent annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in Philadelphia, a committee was appointed to ascertain a suitable place for the labours of a missionary in South America.

About $2,000 have been expended by the Society the year past in aid of missions in Michigan, Missouri, and other parts of the western states.

Rev. Levi S. Ives was chosen Corresponding Secretary in the place of Rev. George Boyd, Resigned.

Revivals.

LONG-ISLAND, (N. Y.)

We are informed, (says the L. I. Farmer) that there is an extensive revival of religion at and in the neighborhood of Riverhead, on the east end of this Island. At Wading River, so great is the outpouring of the spirit, that secular concerns are in a great measure neglected.

WELD, (M.E)

By a notice in the Waterville Intelligencer, it appears, that since the notice of the revival in Weld, lately given in the Herald, the work has been progressing, and there are now *fifty-seven* converts that have been baptized.—*Bap. Herald.*

ORONO, (ME.)

By a letter dated the 3d, from this place, we gather the following pleasing particulars :

"A licentiate from the Bangor Seminary, was employed in Orono the last winter to preach and instruct a school. On his arrival at that place last winter he instituted a Sabbath School, a Bible Class, a Conference Meeting, and a Monthly Concert for prayer. The good effects of these meetings were soon evinced by a deep conviction of their lost and wretched state by nature.—At the date of the letter about 22 cherished the hope that they had passed from death unto life, 12 or 13 of whom were members of the Bible Class. Altho' they had occasionally had preaching in the place before, yet no church had ever been formed there ; and this revival has prepared the way for the consummation of this desirable object—and a Council was called to meet on the 18th inst. to organize a Church.—*Waterville Intel.*

The Harrisburgh (Pa.) Christian Monitor contains the following paragraph.

There has lately been a great revival at Lisburn, a village in Cumberland county, about 6 miles from this place. The place had been by no means remarkable for attention to religious concerns, but now a general interest is shown on the all-important subject of the soul's salvation.

Our borough, likewise, has for some time past been blessed with some showers of grace. A considerable number have professed to experience that happy change of mind which calms the warring passions and puts all at rest within. Harmony of feeling is increasing among the different denominations. With us it not only exists to a pleasing extent, but is still increasing.

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 13, 1826.

Enthusiastical!—Fanatical!—Visionary!—Religious!—Methodistical!—Can it be that such words as these are exact synonymes!—Yet they are constantly treated as such by the contemners of vital godliness, learned as well as unlearned: and they are made to stand for one single thing, which above all others is hated and despised—*true* SPIRITUALITY *in matters of religion.* To this thing the carnal mind is utterly blind and dead. It perceives no beauty in it. It constantly overlooks its real character, and is ever striving to stigmatize it with opprobrious epithets.

But what is it to be enthusiastical, or fanatical, or visionary, or religious, or methodistical? The true answer to this inquiry will at once serve to fix the charge of gross ignorance & wilful misrepresentation upon the scoffing infidel.

To be enthusiastical, is, according to the best lexicographers to "possess a heated or disordered imagination," or "to be affected inwardly with an extraordinary fervour."

To be fanatical is "to show one's enthusiasm by singularity of conduct;" and to be visionary is "to betray enthusiasm by singularity of doctrine:" or in other words—to be fanatical or visionary is to be affected by certain species of enthusiasm—all three epithets relate specially to a "heated or disordered imagination," or "to an extraordinary inward fervour."

To be religious is to possess right feelings in view of temporal and eternal things; and to be methodistical is to partake of certain peculiarities of internal or external religion.

But to what extent may these "right feelings"

be raised? this is the question. We say they may be raised indefinitely, and the higher the better; but the unbeliever pretends the contrary.—High raised affections according to him, are always improper in matters of religion. In temporal things, they are not only excusable but praiseworthy; but in religion they must be kept out of sight. The mighty themes of inspiration are sufficient to agitate the bosom of every created being in the universe, who believes them; but unless the Christian can contemplate them unmoved, he must *of course* be called enthusiastical; or if he be allowed a milder epithet, it it is sure to be uttered with the sneer of contempt. But let him suppress all feeling, and then he shall be termed a rational being. Let him show an utter indifference to the glory of his Maker, Redeemer and Sanctifier:—let him be so indifferent to the eternal welfare of his neighbours as never to hold religious conversation with them; let him betray no regard to the immortal interests of his own soul:—Yes, let him barter away his own soul for a few particles of earth, or a few short days of sinful gratification, and all shall be well. No infidel or reviler shall then accuse him of a disordered imagination; or find aught to say against his inward fervour.

A man who in reality possesses a disordered imagination, will shew it by embracing some error, or inconsistency. He may think that he has the gift of prophecy, that he can work miracles or that he is in all things under the special guidance of an internal monitor: or he may think himself to be quite free from sin, or favoured by the vision of angels, and may thus in ten thousand ways betray different degrees or species of enthusiasm which have no more relation to real godliness, than they have to the dreams of Mahometanism. But there is no reason why the imagination should be discarded in matters of religion. The Scriptures abound with the most sublime descriptions and employ the most lofty imagery; and if there is any thing in the world which is worthy of filling the imagination and of calling it forth into vigorous exercise, we may look for it in the scriptures of inspiration.

And as to inward feelings of extraordinary fervour,—if these feelings are directed towards trivial objects, or imaginary ones, or towards absolute non-entities—then again, we say the subject of them betrays enthusiasm: but if his feelings have an object of corresponding magnitude and importance, he is wholly exempt from the charge, and is never more rational than when indulging them. And what if in this connexion, we were to mention the holy and perfect law of God—that law which essays to call forth all the energies of our heart and soul, and mind, and strength! Would this be enthusiastical? And was the Savior enthusiastical when he directed us to "agonize to enter in at the strait gait"? Was Paul an enthusiast, when he "ceased not to warn his brethren day and night with tears?" Was Peter an enthusiast when he exhorted the thousands around him to immediate repentance? And what shall we think too, of the early Fathers who could spend whole nights together in social prayer; and give their bodies to be burned, rather than deny their religion? Were they enthusiasts, or visionaries, or fanatics? Infidels have called them so; but the time is coming when their mistake shall be rectified, and when an everlasting separation shall be made between him that serveth God and him that serveth him not.

Religious Celebration.—Arrangements are about to be made in this village for the religious celebration of the 4th of July. Similar measures ought to be adopted throughout the country. But what is it that we are about to celebrate? Fifty years ago, the 3 millions of our country were set at liberty, with the exception of one class of people whom we still hold in bondage. That class now amounts to about TWO THIRDS OF THE WHOLE ORIGINAL POPULATION who declared themselves possessed of equal rights, free, and independent.

If, then, we would prove ourselves sincere in rendering thanks to Heaven for the blessings of freedom; let us not fail to contribute something for meliorating the condition of the colored population. The Colonization Society, and the American Home Mission Society, have furnished suitable depositories for our charities.

A Tract Society has just been organized at Rome, auxiliary to the one which has been recently established in this village for the maintenance of an extensive depository.

We owe an apology to some of our readers for the appearance of a few copies of the last number of the Recorder. By mistake they were put to press before the proof-sheets had been properly corrected.

Black Rock Harbor.—The damage done to the pier, it seems is considerably less than was at first apprehended. The navigation, we understand, is not interrupted.

New Papers.—We have received the first number of the Western Star, a neat looking political and miscellaneous journal, just issued at Westfield, Chatauque co. The Editor writes well; makes no promises; and refers to his columns as a specimen of the character of the paper.

We have also received the first number of a new paper published in Harrisburg, Pa. under the title of "Christian Monitor, and Register of Education, Agriculture, and Useful Arts." "The title of this paper," says the publisher, "will give a general idea of its scope and design." The publisher will take Catholic ground within the sphere of orthodoxy.

Mr. Brigham.—This gentleman has returned from S. America to his native land, and was recently in the city of N. York.

Political.

GREECE.—It is now generally admitted that the *official* account of the fall of Missolonghi is a base fabrication, got up by somebody for purposes of speculation. From any thing that now appears, that fortress may still be in the possession of the Greeks.

ENGLAND.—The last arrivals from England, mention that serious disturbances had broken out in several of the manufacturing districts.—Lord Wellington had returned from Russia. He had been treated with much respect; but had not succeeded in the supposed objects of his mission—as the Emperor was more than ever bent on going to war with the Turks.—Agricultural prospects were flattering.

Denmark.—Under the authority of the King of Denmark, the Bishop of Iceland is, in conjunction with the other Bishops and superior clergy, to draw up for the celebration of the 1000th anniversary of the introduction of Christianity into Denmark, an historical essay on the baptism of King Harald Flak, and its effects in spreading Christianity in Denmark; it is so printed at the king's expense, and distributed among the clergy, but his majesty does not intend that there shall be any solemnities on the occasion to induce further expense.—*Am. Statesman.*

Subscriptions in favour of the Greeks have lately been opened at the Hague and other towns in the Low Countries; also in Russia particularly in Odessa.

A French Review says that the Haytien treasury contained fifty millions of Francs, which have been devoted to the benefit of the country, the government asking a loan from choice, and not from necessity.

NATIONAL JUBILEE.

At a meeting of the citizens of GENEVA, held at the Hotel on the 8th day of June, 1826, for the purpose of making arrangements for celebrating the approaching 4th of July, the Anniversary of our National Independence—JAMES REES, Esq. was chosen chairman, and ABRAHAM B. HALL secretary. The object of the meeting having been briefly explained by Mr. BUTLER, the following Resolutions were unanimously adopted:

Resolved, That in our opinion the Fiftieth Anniversary of American Independence, ought to be celebrated in a manner becoming an enenlightened, free, and moral people, and that on that day such Religious Exercises ought to be had, as shall best evince our gratitude toward the Supreme Ruler of the world—to whom the founders of our Independence appealed for the rectitude of their intentions, and from whom all blessings flow—for the freedom, happiness and prosperity, which the United States of America have, during the period of half a century, enjoyed.

Resolved, That it is peculiarly fit and proper that the celebration of the 4th of July, 1826 should be of a Religious character, inasmuch as it is the Jubilee of the birth of a free, christian and enlightened nation: inasmuch as the individuals who, under the favor of Heaven, were active agents in absolving the United States from the tyranny and oppression of the British crown, in support of the Declaration of Independence expressed a firm reliance on the protection of Divine Providence, without which they could not have hoped for success; and inasmuch as religious exercises will tend to elevate the character, and improve the morals of our citizens, and will admonish posterity of the value of liberty, and the propriety of perpetually commemorating, as a Jubilee, the day of its adoption.

Resolved, That a committee, consisting of seven persons, including the Chairman and Secretary of this meeting, be appointed for the purpose of carrying into effect the preceding resolutions, and to make such arrangements as they may deem necessary and proper.

Resolved, That Henry Dwight, James Bogert, William Tillman, David S. Skaats, Robert Rumney, together with the Chairman and Secretary, be the said Committee.

Resolved, That the above resolutions be published. JAMES REES, Ch'n.
ABRAHAM B. HALL, Sec'y.

The late Session.—We extract the following from a review of the doings of Congress at the late session, by the editor of the National Journal.

"It is well known to all who are conversant with legislative history, that the first four weeks of the session are usually occupied in the maturing, in committees, of measures which are to be subsequently acted on in the two Houses. In this incipient stage of the session, the Judicial Bill, the bill for the relief of the surviving officers of the revolutionary army, the bill for the preservation and civilization of the Indian tribes, the amendments proposed in the Constitution of the United States, the Bankrupt Bill, and other bills of great general and local interest were digested and prepared. The bills we have specified, with the subject of the mission to Panama, constituted the important business of the session. Let us see with what efficiency legislative action has been brought to bear upon them. On the 4th of January, the discussion of the Judicial Bill commenced, and on the 26th it passed the House, occupying, with the time consumed in discussing the amendment of the Senate, about *five* weeks of the attention of the House. The bill was succeeded by the discussion of the propositions of Mr. M'Duffie to amend the Constitution, which consumed the next *seven* weeks of the session. The discussion of the amendment to the report of the committee on foreign relations relative to the Mission to Panama, followed in its order, and to this debate *four* weeks were devoted. When this question was decided, the claims of the revolutionary officers were brought before a House irritated by previous collisions of opinion, fatigued with discussion, and indisposed to act harmoniously on any subject; they were disposed of in about *two* weeks; and a resolution having passed, fixing on the 22d of May for the adjournment of Congress, the House had only *two* weeks left to act on all the variety of business which had been excluded by the all-monopolizing measures which we have specified.

It thus appears that *five* weeks were spent in discussing the Judicial Bill in the House of Representatives, which bill was afterwards *indefinitely postponed: seven* weeks were devoted to the debate on the Constitutional amendments, from the further consideration of which the select committee *was ultimately discharged, without coming to any result: four* weeks were occupied in disputation on the restrictive amendment of the resolutions of the committee of foreign affairs, relative to the Mission to Panama, which was finally rejected, and the appropriation bill passed without reference to any resolutions: *two* weeks were allowed to the claims of the revolutionary officers, which were *laid on the table:* so that *eighteen* weeks out of the *twenty-four* weeks, comprising the session, have been monopolized in the discussion of questions which have produced no efficient result; or, in other words, in abortive legislation."

SUMMARY.

The city of Detroit, after having been occupied as a military post by the French, English, and Americans for the last 150 years, was abandoned as such on the 27th of May, and the troops stationed there were sent on to Green Bay.

An account of the Colombian Republic, from the pen of Col. Wm. Duane, is about to issue from the press in Philadelphia. It is comprised in a volume of about 600 pages.

Seven fold increase.—Last year at this time there was but *one* steam boat on Lake Erie; this year there are *seven!*

Capt. Elgar, of the steam boat Codorus, thinks $500 expended on the Susquehanna, between Owego and Binghamton, would render it navigable for boats the size of his, and that $1000 would render it suitable for an iron boat of fifty horse power.

A new salt spring has been discovered in Oswego county, about 16 miles from the salt works at Salina.

In the Custom House Department at New-York, there are employed 173 officers, whose annual stipend amounts to $167,000.

Great Haul.—Fifteen hundred and forty shad were taken at a single draught on Monday last, at the Jefferson fishing place in Chatham, opposite Middletown, on the Connecticut river.

The number of licenses in Boston for retailing spirituous liquors, is nearly 700, or more than one to 100 souls!!

The May term of the Supreme Court of this state, holden in the city of New-York, adjourned on the 27th ult. There were 260 causes on the calendar, 97 of which only were disposed of.

The Legislature of Massachusetts convened at Boston on the 31st ult. Hon. John Mills was elected President pro. tem. of the Senate, and William C. Jarvis, Esq. appointed Speaker of the House.

State Prison.—The Connecticut State prison (or Newgate) is to be removed to Wethersfield, and the convicts are to make bricks. The sum of $25,000 is appropriated for the erection of the buildings.

Domestic Slave Trade.—The schooner Decatur, which sailed on the 3d ult. from Baltimore for New Orleans, with *slaves*, was lately met with at sea, and brought into port, the blacks having thrown overboard the captain and mate, and taken possession of the vessel, intending, it is said, to make their passage to Hayti.
N. Y. Rel. Chron.

There has been but one death of a male adult in the town of Newport since the 7th March last—in a population of 8,000 inhabitants.

Locusts.—Great complaints are made of these destructive insects at the east and south at the present time.

The bill for the improvement of the navigation of Connecticut river has passed both Houses of the Connecticut Legislature.

Railway.—A committee of the Legislature of Massachusetts is appointed to consider the practicability and expediency of constructing a railway from Boston, on the most eligible route, to the Western Line of the County of Berkshire, in order, if leave can be obtained from the Government of the State of New-York, it may be extended to the most desirable point on the Hudson River, at or near Albany.

Panama.—Private accounts from Washington, says the Mercantile Advertiser of Friday, state that our government has been notified that the Congress of Panama will not assemble before the month of October. The departure of our ministers will therefore be deferred till that time.

Canal Tolls.—The Wayne Sentinel says, the collector at this place, (Palmyra,) informs us that he received for canal tolls in one day, during the past month, $1008, and during the same week, $5574.

Condensed Wood.—In this age of inventions, one of the most singular is that of condensed wood, for which a gentleman has recently obtained a patent. His idea is to pass the planks, which are to be cut with parallel surfaces, through several pairs of rollers, the distance between each pair progressively diminishing, so that the sap or other moisture will be forced out of the pores of the wood at the ends and sides of the plank, which will be gradually compressed, and rendered more solid, without disturbing the grain, thus producing an improvement in the quality of wood, where durability and hardness are objects to be obtained.

A member of Congress in conversation with Opothleyoholo, one of the chiefs of the Creek nation, now in Washington, asked him if he would not like to understand and speak our language, and become a member of Congress to make big talks for us. He paused for a moment, and replied—"No, you shoot at your people for making great talks."—*U. S. Tel.*

Great Britain, in the year 1821, had a population of 14,471,802; the United States at the same period, contained upwards of 10,000,000.

Lechenere Point.—Seventeen years since, the entire population of this now flourishing village consisted of an old bachelor and two old maids. There are now three hundred and ninety-six children in the village.—*Bost. Pap.*

The Lancaster Gazette says, an ingenious mechanic of that city has invented a machine for making cards. "It takes the wire from the coil, and finishes the card without touch of hands."

A Salem Massachusetts paper states, that there is not at present a single prisoner in jail of that town. The keeper was never before without inmates.

The first volume of the History of Napoleon, Sir Walter Scott, was published in London in February last.

Singing to some purpose.—A London paper says, "We hear that Madam Pasta is to have 2300*l* for singing at the Opera a few nights at the end of the season; and were told that the lady refused to budge from Paris till she be paid 1000*l* down there, and have security for the 1300*l* being lodged at her banker's in London. This with her benefit guaranteed at 1000*l*. is only 280*l* a night!!!

SOLOMON SOUTHWICK, Esq. has issued proposals for the publication of a semi-weekly newspaper in the city of Albany, to be devoted to the support of Mr. Adams' administration.

Three shocks of an earthquake were felt at Constantinople, in the early part of February; and did considerable damage.

Newly Invented Coach.—A coach on a new plan has been recently made in England. The body and wheels are similar to the common stage coach. The novelty consists in the coach being hung from, in place of resting upon, horizontal springs; and, its being so suspended in the centre, that it will swing from side to side, independent of the wheels, by moving upon segments of circles attached to the crossing spring, so that if the wheels on one side should mount upon an eminence which might upset an ordinary coach, the body of this will be maintaining its perpendicular position, swing to the higher side, and by thus keeping a considerable weight on the higher side, prevent it from overturning. The same principle will operate, should a wheel accidentally come off. This is a desideratum of great importance to the travelling public.—The springs on which the vehicle is hung are attached to iron supporters, rising a considerable height above the axles.—These springs are nearly concealed under the coachman's and guard's seats, and the supporters are so contrived as to be ornamental. The whole is very neatly fitted up, and those who have ridden in it speak highly of its agreeable motion. We understand that the experiment was afterwards made, whether the coach would upset, if the two wheels on one side were removed; and the result was, to the surprise and gratification of the spectators, that the coach still maintained its equilibrium, though resting, on one side, on the points of the axles.

DEATHS.

In this village, on the 11th inst. Mrs. *Agnes*, consort of Mr. *Owen Owens*, aged 38.—On the 6th, an infant child of Mr. Benjamin Knott.

Drowned, while bathing in the river, on the 11th inst. Mr. *Charles Tower*, lately from England, aged 18 years.

At Steuben, on the 10th inst. Doctor *Robert Perry*, a native of Wales, much lamented as a Physician and a Christian.

At Augusta, Georgia, old Qua, an African, aged 96 years. He retained his activity and cheerfulness until the two last weeks of his life; a walk of 4 miles was an easy thing for him. The owner of this man, Mr. Course, has, within 25 years, buried 29 Africans from the ages of 80 to 140. Old Amy died at 149.—She arrived at Charleston when there were but six small buildings in it; she was then at the age of womanhood. Jack Wright died at the age of 109; he had been a servant to Lord Anson, prior to his voyage round the world. Jack could read, write and keep accounts. There are three of the original stock now living from 81 to 85 years of age.

At his residence in Green county, Kentucky, on the 15th of March, the Rev. ISAAC HODGEN. As a minister of Jesus Christ, he was faithful, zealous, and successful. Few men, in the same length of time, have been more useful in turning souls to Christ his Lord. Of him it may be truly said, He has fought the good fight, he has kept the faith, he has finished his course, and unto him is given a crown of righteousness and glory. He has left a dear family and an extensive circle of brethren and acquaintances to mour his loss.

In Brutus, on Sunday the 14th, Mr. JOSEPH SANFORD, of Clarendon, Genesee co. Æt. 65. On his way to his connexions in Brutus, he was violently attacked with the pleurisy; and notwithstanding the greatest exertion, he was obliged to put up at the house of Ebenezer Phelps, in Brutus, without reaching the place of his destination.

*** Printers are requested to insert the above for the information of his numerous connexions in different states in the Union.

ADDITIONAL AGENTS.

Roswell T. Lee, Cape Vincent.

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do.
15 Young do.
20 Carty Boxes, do
20 Chests Souchong and Bohea do.
for sale by J. C. HASTINGS & Co.
Utica December 20, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.
L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79tf

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1824. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.
OREN CLARK.
Utica, 13th September, 1825. 79tf

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices.
THOMPSON & LYMAN.
May, 1, 1825,
A few Bales assorted *COTTON YARN* of excellent quality, as above.

SHELL COMBS.

AT a trifle more than half the former prices. Likewise, elegant Fig'd Silks, at 4 and 6d the yard, and upwards,—Just received by
THOMSON & LYMAN,
No. 34, Two doors below the Post Office.
6w99*may14

HASTINGS & TRACY,

HAVE just received at their store, No. 40, Genesee street, Utica, an extensive assortment of

BOOKS AND STATIONARY,

which they will sell at reduced prices, for cash; among which are the following:

BOOKS.

Horne's Introduction to the Bible,
Hebrew Bible, with points,
Alexander's Evidences of the Chr. religion,
Robinson's Wahl's Lexicon,
Cruden's Concordance,
Gregory's Letters,
Nettleton's Hymns,
Justina, or the will,
Wardlaw's Lectures,
Dwight's Theology, at $10 bound,
Cavallo's Philosophy,
Scottish Orphans,
Edwards against Chauncey,
Mittford's Greece,
Goldsmith's Nature displayed,
Moore's Life of Sheridan,
Count Segur's History of Bonaparte's Campaign in Russia,
A view of the History, Literature, and Religion of the Hindoos, by Rev. Wm. Ward, late Missionary, &c.
Clarke's Commentary on the N. Testament,
Scenes in America,
The complete works of Dr. Johnson,
Irving's Orations,
Winer's Greek Grammar of the N. Test.
Cecil's Works,
" Remains,
Jowett's Researches in Asia,
Tour around Hawaii,
Ernestie—View of the Human Heart,
Religious Scenes,
Lee's Revival Sermons,
Magee on the Atonement,
Susan Gray,
Jacob's Greek Reader,
Justice's Manual,
Day's Mathematics, &c. &c.

STATIONARY.

Ivory Paper; Bristoll Board; Silver Pencil Cases; Lead Pencils; Common Hair do.; Pith Paper; Fancy Paper, a variety of colors; Morocco do.; Embossed do.; Drawing do.: Water Paints, American and English; Penknives; Steel Pens; Glass Inkstands; Pocket do.; Wedgewood do.; Scissors; Pocket Combs; Mathematical Instruments; Gunter Scales; Dividers; Paints in separate cakes; Protractors; Pocket Books; Office Tape; Red and Black Sealing Wax; Wafer Stamps; Pink Saucers; Durable Ink; Maynard & Noyes' Ink Powder; Portable Pens; Quills; Red Ink Powder, &c. &c. &c.

PAPER, of various qualities and prices.

Imperial Writing,	
Royal	do.
Medium	do.
Folio Post	do.
Demy	do.
Cap	do.
Letter	do.

Utica, May 30, 1826.

Rensselaer Oswego Academy.

THIS institution, which was incorporated at the late session of the Legislature of this state, is now under the immediate direction of Mr. *Mason W. Southworth*, late of Hamilton College, a gentleman of good talents and fair character, and an able instructor. Parents and Guardians, who shall entrust Mr. Southworth with their scholars, may rest assured that he will make every exertion for their improvement, and that their morals will be strictly guarded. Terms of tuition, $3 per quarter for all the common branches of English studies, and $4 for Latin and Greek, and the higher branches of mathematics.

Board in good families may be had at the most reduced price.

The Trustees have full confidence in saying, that no institution of the kind in this section of country, offers superior advantages for improvement in the branches usually taught in Academies.

PETER PRATT.
AVERY SKINNER,
G. B. DAVIS,
D. R. DIXON,
ELIAS BREWSTER } Trustees.

Mexico, May 13, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826. 93tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen, who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.
By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HICHCOCK.
83 Genesee Street
Utica, June 23 79tf

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.
Cash and the highest prices paid for Pot and Pearl Ashes.
May, 24, 1825.

NOTICE.

THE subscriber offers his services to his friends and the public, in posting Books—in all kinds of Conveyancing—obtaining Patents, &c. &c. Notices left at the office of Cochran and Hinman, Esqs. John St. will be promptly attended to. *JOHN BERNARD.*
Utica, June 6, 1826. 1tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE GRAVE.

BY MONTGOMERY.

There is a calm for those who weep,
A rest for weary pilgrims found—
They softly lie, and sweetly sleep,
Low in the ground.

The storm that wrecks the winter sky,
No more disturbs their deep repose,
Than Summer evening's latest sigh,
That shuts the rose.

I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.

Whate'er thy lot—whoe'er thou be,
Confess thy folly, kiss the rod,
And in thy chastening sorrows see
The hand of God.

A bruised reed he will not break,
Afflictions all his children feel;
He wounds them for his mercy's sake;
He wounds to heal!

Humbled beneath his mighty hand,
Prostrate his providence adore;
'Tis done!—Arise! He bids thee stand,
To fall no more.

Now, Traveller in the vale of tears!
To realms of everlasting light,
Through Time's dark wilderness of years,
Pursue thy flight.

There is a calm for those who weep,
A rest for weary pilgrims found!
And while the mouldering ashes sleep,
Low in the ground,

The Soul of origin divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine,
A star of day.

The Sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die.

DIFFERENT DEPARTMENTS IN MUSIC.

NO. III.

Executants and Composers.—Execution and Composition are branches of the art, entirely distinct from each other. The one consists in entering into the thoughts and conceptions of an author, & bringing them forward in a skilful & efficient manner: the other in bringing forth thoughts & conceptions as the fruits of one's own invention. The executant studies to convey the thoughts and feelings of others with accuracy, precision & expression. The composer weaves his airy fabric out of his own thoughts and feelings, and furnishes it to the hand of the Executant. The one acts the part of a mere interpreter: the other produces the whole subject matter of discourse which remains a dead letter, till this interpreter brings it forward within the hearing of the auditor.—Each of these thus occupying different departments, requires in some respects an exclusive course of study and cultivation. The executant, for the most part, confines himself to a vigorous course of exercise, for the acquirement of practical skill; the composer, bringing to his aid the received rules of composition, applies himself to the study of the best models for the purpose of improving his taste and perception. The executant becomes a frequent listener to the performances of those who differ from him in point of style; and he will make many sacrifices to form acquaintance with the greatest proficients in the art; that by so doing he may avail himself of new facilities, and acquire some of those beauties and graces of style, which may be felt, but not described. The composer not only brings his rules and his models into constant requisition; but he looks into the philosophy of Music so far as to discover the nature of those rules, and the reasons for their observance; and he forms some general acquaintance with the whole circle of literature, that he may derive every possible assistance from a knowledge of the general principles of taste.

But, as forming some exceptions against the preceding remarks, we may observe that the executant, if he would become eminent, must study the ground rules of composition, in order to enter the more readily into the composer's design; and that the composer must so far acquaint himself with the business of execution, as to reject such passages from his composition, as shall be too difficult of performance; and to be able occasionally to take, in his own person, the direction of a choir or orchestra. But further than this, it is hardly safe to connect the studies of the two branches. By doing it, distinguished composers have sometimes disgraced the ranks of the executant; and the latter has done endless mischief, by assuming the character of a composer. Even here, we know there are a few honorable exceptions. Genius will of course, surpass ordinary limits; but for one instance of this nature, there will be a thousand of the opposite description. We have seen, even in this district of country, that eminent instrumental performers can disgrace the art by compositions which are none the better for bearing the *resemblance* of tolerable imitations; and every where the vocalist is liable to a similar species of vanity, by introducing his own compositions in preference to that of others. And it would be well, too, if some check could at length be put upon the senseless productions in church music, with which some of the half-way executants among us, are literally deluging the country.

The Savannah Georgian mentions that a Concert was shortly to be given in the Presbyterian Church in the city of Savannah, for the benefit of some public charity; and that the pieces under rehearsal for this purpose, were chiefly selections from the Oratorios of Handel and Haydn. A performance like this in Boston, New York, or Philadelphia, would be *dignified* with the title of "Grand Oratorio;" but it is infinitely more proper to call such things by their right names.

COMMUNICATIONS.

For the Western Recorder.

AN ESSAY ON THE IMPORTANCE OF THE CHRISTIAN DOCTRINES.

Many express their approbation of the Christian religion, in general terms, who are very indifferent respecting its distinguishing doctrines. Others manifest towards them, not mere indifference, but avowed disbelief, and open hostility; while multitudes think a man's belief is of very little importance, if he be sincere, and live according to his profession. The Bible, however, requires us to receive the truth, as it is revealed, and pointedly reproves those who do not. The distinguishing Christian doctrines constitute the truth, which we are required to believe; and the importance of this truth, forcibly appears, both from its good effects, and from the wickedness of error.

To these two points I shall direct my remarks, without much attention to distinction, or to system.

"Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isa. 5, 20.

The wrong, against which the wo of God is here pronounced, is a moral wrong. The declaration relates to moral subjects. None ever mistook daylight for darkness, or gall for honey. But as it relates to eternal truth, multitudes are wrong;—fundamentally wrong. The whole head is sick, the whole heart faint. Error, or darkness, they put for the light of life,—the light of truth, for the darkness of error and superstition. Sin, in all its bitterness, is put for the sweets of life; & actual holiness is accounted the gall and the wormwood. But those, who thus manifest their disrelish for the truth, by embracing or propagating religious errors, expose themselves to the wrath of God. Nor can the fact surprise us, if we consider the nature of the crime. Were we destitute of the means, for regulating our moral views and feelings, we could not expect that the wo of God would be pronounced, upon those who are wrong. But it is no vain thing, that we are intelligent moral creatures; capable of distinguishing between light and darkness, truth and error. Is it not reasonable, that God should require the use of such faculties? Neither is it a vain thing that he has given his Holy Word, in which truth is clearly communicated. He has there taught us what is truth; and his instructions are so full, and complete, concerning doctrine, reproof, correction, and instruction in righteousness, "That the man of God may be perfect, thoroughly furnished unto all good works." Now it is for some valuable purpose, that God has endowed us with such faculties, and communicated such intelligence respecting moral subjects. Would he have done it had the truth not been important; if the doctrines revealed had not been of consequence? How great then, must be the turpitude of those, who, under such circumstances, reject truth, and substitute error? They have to pervert reason, abuse their moral faculties, and virtually give the lie to God. Must it not be a heinous crime? Let us for a moment contemplate the work of these perverters and rejectors of the truth.—God's declaration is, "The fear of the Lord is the beginning of wisdom;" and he directs us, therefore, to live soberly, righteously, and godly in this present evil world. They say, It is wise to throw off restraint, live without fear, and gratify our inclinations. God says, Mankind are dead in tresspasses and sins. They wipe the mouth, and say, We have done no wickedness. God says, "Pray without ceasing." They say, "What profit should we have should we pray unto him." God says, "Except ye repent ye shall all perish." They say, "A moral life is abundantly sufficient." God says, "There is none other name, but that of Jesus, under heaven, given among men, whereby we must be saved." They say, "Jesus Christ is but a man; and his blood no better than that of any other man." God says, "Remember the Sabbath day to keep it holy." They say, The observance of the Sabbath is mere priestcraft;—let us go to-day and enjoy ourselves. God says, "Neglect not the assembling of yourselves together, as the manner of some is." They say, We are too much wearied with the labours of the week, to attend public worship; and will not be caught where such doctrines are taught. God says, "Go preach the gospel to every creature." They say, The heathen are in a better condition without the Bible, than with it; and whoever gives, to send them the gospel, is a fool. God says, respecting the support of the gospel, where it is known and preached, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." "The Lord hath ordained, that they who preach the gospel, shall live of the gospel." They say, It is all the mere pretence of those, who would pick our pockets, and live at ease. God, in the person of his Son, says, "My sheep hear my voice, I know them, they follow me,—I give unto them eternal life, they shall never perish, neither shall any pluck them out of my hand." They say, "The sheep may wander, be finally lost and perish." God says, "I am that I am"—"My counsel shall stand, and I will do all my pleasure." They say, "God has no counsels, no determinations; and if he has ever had any, he has been disappointed in his purposes." God says, "He that believeth not shall be damned." They say, "God is too benevolent to doom his creatures to hell; neither is there a worse hell than we endure in the present world. Thus they subvert reason, reject the Divine testimony, and virtually oppose their own wills, and their own assertions, to the authority of God. What crime can be of a darker shade? Some, who are guilty, may not proceed to the awful extent here represented; yet their wickedness, is in proportion to the light which they resist, and the truth which they reject.

The malignity of the crime, which we have been considering, will not appear in the least mitigated, if we examine the direct declarations of the Bible on the subject. No apology will be made for adducing divine testimony, without palliation, and without comment. If any think it harsh, their controversy is with the word of God, and not with me. Prov. 17. 15; "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. 1 John, 5. 10; "He that believeth not God hath made him a liar. Mark 16. 16; "He that believeth not shall be damned. 2 John, 9; "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 Peter. 2. 1; "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Thess. 2 11, 12; "God shall send them strong delusion that they should believe a lie: That they all might be damned who believe not the truth, but have pleasure in unrighteousness." Oh, to what an awful doom, do the lovers of error expose themselves by their wickedness!

If what has been observed be essentially correct, it is vain for the guilty, to attempt palliating their crime by pleading the difficulty of ascertaining the Christian doctrines. Vain, because it is manifest that *the truth may be certainly known.* This is apparent from the fact, that God requires us to know, and embrace the the truth; and denounces upon us eternal destruction, if we do not. Would God require us to believe the truth, if it were not to be known; or if it could be discovered only by such difficult investigation as but few could surmount? This we cannot rationally suppose. But he does positively call upon all, to whom the Bible comes, to receive the truth; and we reject it on pain of damnation. Nor is this inconsistent with the character of God, who cannot be deceived, and will not be mocked. He has informed us what is truth. Truth, respecting himself;—respecting the Saviour,—the character of man,—the plan of salvation,—the way to heaven,—the way to hell. He has declared it too with such plainness, that "He who runneth may read." And now, his Word is not to be trifled with. Would it be consistent with his character, to connive at such conduct? And should any inquire why, if truth be thus plain, there should be such diversity of sentiment; the answer is at hand. It is, because men put evil for good, and good for evil; darkness for light, and light for darkness. Neither does the Saviour hesitate to tell why they do so. "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." And because they will not receive the truth in love, God sometimes gives them over to a reprobate mind;—sends them strong delusions that they may believe a lie, that they may be damned.

Thus it is manifest that the truth, or the distinguishing doctrines of the Bible, may be certainly known; and the origin of error is in the depravity of the heart, and not from any want of clearness in divine revelation.

This subject also renders conspicuous the folly and wickedness of those who pretend that it is of but little importance what a man believes, if he be sincere, and live according to his professions. How common is such an idea? and yet how absurd and wicked? That is—it is no matter whether a man believe God or the devil, if he be sincere and live according to his belief. God has told us what is truth; and requires us to believe it. Now what must we think of those who say, it is just as well, if we be sincere to go and believe the opposite of the truth? virtually to credit the *father* of *lies* instead of the Lord Jesus Christ, charge God with falsehood make themselves more wise than Jehovah; and that too in defiance of his threatening of eternal death. But it is said that many who differ from us in their belief of the Christian doctrines are very sincere in their belief. Doubtless they may be sincere, and we too, may be sincere.—There is no falsehood in relation to moral subjects so absurd but what it has been believed. But a man's being sincere, never made falsehood truth, nor error innocent. Should a man eat poison, sincerely believing it to be honey, would his belief render it honey, or prevent the poison from killing him? The worshippers of devils, the followers of Mahomet, the believers in damnable heresies, may all be sincere in their belief. Their crime consists in sincerely believing falsehood. Indeed if a man believes a thing, he *sincerely* believes it, and if he does not *sincerely* believe it, he does not believe it at all. If a man pretend to belive error when he does not, (and many such there are) his crime is hipocrisy and falsehood. If he does believe error, his crime is, that he believes error when God has told him truth. But it is asked can a man always believe what he wishes to. I readily answer no, he cannot. If he could he would believe himself to be without sin, and in the direct way to heaven. But it would seem, as if he might be able to believe the truth on the authority of Jehovah;—and if he cannot, it strongly indicates that he is given up to believe a lie, and will eventually be damned.—It is by believing the truth, that a man is to be saved; and by not believing it, he ensures eternal wo. If, therefore, people ignorantly pretend that it is of no consequence what a man believes, if he be sincere, it is much to be regretted; and the individuals of such obscure views, are to be pitied. But if any make such pretensions, knowing what the sentiment involves, they are infidels; and have as much love for falsehood as for truth. The doctrines of the Bible, constitute the instrument used in sanctifying the soul. "Sanctify them through thy truth. Thy word is truth." No way has been revealed to fit men for heaven, aside from the belief of the truth. The recovery of souls from their rebellion, therefore is not more important than the doctrines of God's word, which constitute this truth. Through the instrumentality of truth, souls may be prepared for glory; and nothing else produces the effect. Errors without number, have been tried, but in vain. None have ever been sanctified through error. The truth of God's word alone, is adequate to produce the necessary change. These divine doctrines, when faithfully declared, and brought home to the heart by the Holy Spirit, work a radical change and fit the soul for holy society and holy employment. While on the other hand, errors substituted for these doctrines, effect the soul and fit it for hell. Would you then prize heaven and holiness,—as equally dear, appreciate the truth. Would you fit yourself for hell, reject the truth, and adopt any substitute you please, and the work will be done.

A PLAIN DEALER.

Communicated for the Western Recorder.

SUNDAY SCHOOLS AT THE NORTH.

[The following is an extract from the Report of an Agent.]

To the Board of Managers of the W. S. S. Union:—I commenced my services May 9th, and travelled directly to Boonville, when, after having spent three days, a town auxiliary was formed with flattering prospects, if we may judge from the deep interest which was manifested by the individuals on whom your agent called, and which was still more obvious at the general meeting, when the Union was formed. Leaving Boonville, I proceeded to Lewis Co. where I soon learned that a County Union had been recently formed. I therefore travelled directly to Jefferson Co. where I arrived May 13th. Here the prospect looked dark and forbidding, but two, or at most three schools were in operation in the County, though a considerable number had been kept up during the summer season, for several years past. But what rendered the prospects still more forbidding, was, that the Presbytery comprising Jefferson and Lewis Counties, had some time since taken the subject of the formation of a S. S. Union into consideration, and had appointed a Committee, which had but recently reported, that they deemed it impracticable to form such a Society. This was cited as a powerful argument even by those who felt deeply interested in the cause of S. Schools, against the formation of a County Union. After considerable altercation, I succeeded in gaining the consent, and securing the co-operation of a number of gentlemen of influence in favor of the object of my agency. I visited the towns Champion, Watertown, Brownville, Sacket's Harbor, Smithville, Adams, and Rodman; and in some of these towns, I visited two or three different denominations; found the religious portion of the community in favor of S. Schools, and of the formation of a County Union, for which the preparatory steps had been previously taken. At Watertown, May 22d, there was a meeting of delegates from a number of towns, and an interest appeared to be felt, which far exceeded our expectations. A County Society was formed, auxiliary to the W. S. S. Union, and officers chosen. The prospect is, that some decisive measures will be taken in that County, for the promotion of S. Schools. I then directed my course to Oswego Co. where I arrived May 23. Here I found no opposition, and nothing appeared to be wanting but a greater degree of energy, and a more lively interest in the cause of S. Schools. After taking the preparatory steps for the formation of a County Union, I visited seven or eight towns, in most of which I found S. Schools, but in general wanting that system which is absolutely necessary to their prosperity. An Oswego County Union was formed at Mexico on the 1st inst.

Miscellaneous.

CHRISTIAN HUMILITY.

The following Extract, from the private Diary of the celebrated Brainerd, contains one of the finest pictures of gunuine Christian humility any where to be met with.

"God has made me willing," says Mr. B. "to do any thing that I can do consistent with truth for the sake of peace, and that I might not be a stumbling and offence to others. For this reason, I can cheefully forego and give up, what I verily believe, after the most mature and impartial search, is my right in some instances. God has given me that disposition, that if this were the case, that a man has done me a hundred injuries, and I (though ever so much provoked to it) have done him one, I feel disposed and heartily willing, humbly to confess my fault to him, and on my knees to ask forgiveness of him, though at the same time he should justify himself in all the injuries he has done me, and should only make use of my humble confession to blacken my character the more and represent me as the only person guilty; yea though he should, as it were, insult me, and say, he knew all this before, and that I was making work for repentance."

EXPOSITION OF A COMMON SAYING.

It might be curious to see accurately marked, the different acceptations of terms, as used in the circle of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, "I will not draw my purse strings." A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is "*I can do nothing.*" The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry "Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?"

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means, "I dare not offend my superiors, or displease my associates." His conscience is not in his own keeping; or rather, as a dignified clergyman once said, "he cannot afford to keep a conscience." Before any thing can be done by him, he he must consult some Diotrophes, or sound the minds and movements of those with whom he had agreed to act an under part. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or indolence.—He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrines, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing.* Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing.*—Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

I can do nothing, in the mouth of a sound and sincere Christian, is self annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependence on God, but refuses all servile subjection to fallible fellow men.—Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well doing; for in due season I shall reap, if I faint not.

London Ev. Mag. for Feb.

Responsibility of an Author.—Cowper had an almost painful sense of his accountability for every word he wrote. "An author," he remarked to his friend, "had need narrowly to watch his pen, lest a line should escape it which by possibility may do mischief, when he has long been dead and buried. What we have done when we have written a book, will never be known till the day of judgement: then the account will be liquidated, and all the good that it has occasioned, and all the evil, will witness either for or against us."

TO THE LOVERS OF GOOD BEER.

Put 2 quarts molasses into a keg with 10 gallons of cool water. Boil 2 oz. alspice, 2 oz. ginger, 2 oz. hops, and half pint indian meal, in two or three quarts of water about an hour—strain it into the keg while hot—add 1 pint yeast—shake it well together—stop the keg nearly air tight, and let it stand about 24 hours, when it will be fit for use, The whole expense of this quantity will not exceed three shillings.

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising

H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.